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ABSTRACT

This guide is designed to help professionals working with Native American parents to be better prepared to select culturally sensitive materials, to program more effectively, and to draw from the richness within the Native American culture. The guide is one in a series of culturally specific guides produced as part of ParentLink's Review of Curricula for Special Populations project. The project began with a national search for materials written with the population in mind. A review subcommittee representing the population, including professionals who work with specific populations, were recruited from across Missouri. The subcommittee reviewed and evaluated the materials during a 2-day retreat. The subcommittee felt that the materials as a whole were deficient in their discussion of racism, spirituality, religiosity, and living a role-oriented life in a goal-oriented society. The guide is arranged in several sections. The Quick Reference section provides an abbreviated view of each of the 19 curricula reviewed. Curricula Content provides grid pages identifying specific issues and topics covered in the curricula. The Narratives for Parenting Curricula provide a more elaborate description of the curricula and include a summary, culturally specific information, ordering details, and reviewers' remarks. The guide concludes with a form inviting readers to provide information about other available curricula. (KB)

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The Guide for Choosing

Native American

Parenting Curricula

ParentLink
Making the Connection

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THE GUIDE FOR CHOOSING NATIVE AMERICAN PARENTING CURRICULA

The Guide for Choosing Native American Parenting Curricula

by

Robin R. Wingo, MSW, LCSW
Carol Mertensmeyer, PhD

Financial support for the development and production of The Guide for Choosing Native American Parenting Curricula was provided by:

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- Human Environmental Sciences
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Copies of The Guide for Choosing Native American Parenting Curricula may be obtained by contacting the ParentLink Connection Center at ~~(314)~~882-7321, or in Missouri at 1-800-552-8522. 573

June 1994

INTRODUCTION

ParentLink is pleased to present The Guide for Choosing Native American Parenting Curricula. The guide is designed to help professionals working with Native American parents to be better prepared to select culturally sensitive materials, to program more effectively, and to draw from the richness that exists within the Native American culture. It is one in a series of culturally specific guides produced as a part of ParentLink's Review of Curricula for Special Populations project.

The Missouri Children's Trust Fund provided financing for the Special Population Curricula Review for the purpose of identifying, reviewing, and distributing information about parenting curricula appropriate for African American, Hispanic/Latino American, and Native American audiences. This project began with a nation-wide search for materials written with each of the populations in mind. Review subcommittees representing the populations, including professionals who work with specific populations, were recruited from across the state. The subcommittee members met to review, discuss, and evaluate the materials during a two-day retreat facilitated by ParentLink.

The Native American Curricula Sub-committee, whose names and biographies begin on page 1, provided us with a wealth of expertise and insight. Their comments, understanding, and beliefs are reflected in this document.

ACKNOWLEDGEMENTS

This guide has been made possible through the contributions of many individuals and organizations. The collaborative spirit that guided this effort is evidenced below.

The Missouri Children's Trust Fund provided the contract to support staff time, reviewer's expenses, and the production of this guide. It is through their mission to prevent child abuse and neglect, and their interest in funding creative projects, that this guide exists.

As always, the insight, enthusiasm, and commitment of the ParentLink Coalition has been extremely helpful. Their names and affiliations begin on page 3.

The importance of working in collaboration with those who know their community, and in this case, their culture, is essential to the successful completion of any project. We believe the significance of this is most clearly expressed by recognizing the expertise, reflections, and direction we realized from our review panel. The names and biographies of the Native American Curricula Subcommittee begin on page 1. We sincerely thank them for their invaluable contributions.

Many others deserve credit for participating in this effort:

Susan Holladay, MSW, curricula committee chairperson, contributed significantly to the development of the curricula review instrument used in this project. Her knowledge of individuals who are from, or who work with, the Native American population was instrumental in locating and developing a strong review panel.

Kim Finder, program aide, was vital in her efforts to locate materials, put them in the hands of the review panel, and in contributing to the first draft of this document. Her contribution extended "beyond the call" a number of times.

Patty Hudnut, administrative assistant, contributed significantly to the appearance of the finished product. Her keyboard expertise, and tolerance of endless editing is gratefully acknowledged.

Diane Mosher, ParentLink staff, was also extremely helpful in skillfully managing the retreat logistics and by contributing to the final edits of the guide.

Chris Thro made the final telephone calls regarding ordering information and we appreciate her efforts.

We gratefully acknowledge Melissa Rawlings for the graphic design.

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PARENTLINK'S NATIVE AMERICAN CURRICULA REVIEW SUBCOMMITTEE BIOGRAPHIES

Rick Bottoms, MS, recently joined University of Missouri Extension in Holt County as county program director. Rick came to our attention because of the work he has done with the Wind River Reservation Extension Program for youth and families at risk. As the extension director for that program, Rick worked extensively in the community with the Shoshoni and Arapaho Tribes in Wyoming.

Peggy Martin-Bowman, of Cherokee descent, is the executive director for the American Indian Society, Inc. in St. Louis, Missouri. Peggy has been actively involved in presenting educational programming to the young people of Missouri. Her presentations to American Indian and non-Indian groups range from an overview of American Indians to more specific tribes and events.

Karen DeBord, PhD, is an assistant professor of Human Development and Family Studies and extension state specialist with University of Missouri-Columbia. Karen has worked as a field specialist with diverse parent populations in Virginia and she continues that work in Missouri through training and research on how parents want to receive parenting information. She also represents University Extension, Human Development, on the ParentLink Coalition. Karen is also the mother of a 4-year old and a 9-year old.

Cindi Elliott, mother, Good Medicine Society member and teacher, and founder of the Native Ways School, has a deep appreciation and respect for the rich heritage and culture of traditional Americans. Her years of research culminated in workshop presentations, called Following the Circle, that have been well received by pre-, elementary, secondary schools as well as colleges, organizations, and hospitals. Cindi has found that by sharing the philosophy shared by most traditional Americans, extraordinary tools for self-discovery and growth are offered.

Nora Foutes, Ute/Navaho/Apache, was instrumental in the founding of the Thunderbird Society, a network of Native Americans who meet regularly to learn and practice native traditions. Annually collecting and delivering educational materials to the Pine Ridge Reservation is among their activities. Nora recently was appointed chairman of the Council of Elders.

Mona Furst, MSW, LCSW, is currently with the American Indian Center of Mid-America, St. Louis, Missouri. As the Indian child welfare specialist, she has extensive expertise in counseling Native Americans and in developing child welfare programming. Mona is also in private practice as a psychotherapist.

Susan Holladay, MSW, is a human development specialist for University of Missouri Extension in Pike County. Susan has been actively involved in her community providing parenting education and providing technical assistance for other parenting and family related programs. Susan also represents University Extension, Child and Family Development field staff, on the ParentLink Coalition and chairs the Curricula Review Committee.

Carol Mertensmeyer, PhD, is the program director for ParentLink. She has also been an University of Missouri research and teaching assistant for the Department of Human Development and Familiy Studies, a home economics teacher, an administrator for a non-profit organization focusing on children with special needs, and an University Extension staff member responsible for substance abuse prevention programming.

Neana M. Neptune, Penobscot/Passamaquoddy, is originally from Maine. She is currently employed with the Southwest Missouri Indian Center in Springfield, Missouri as an Indian child welfare specialist. She holds a BS in Psychology and has received extensive training in traditional teaching regarding cultural diversity, child abuse and neglect, adult children of alcoholics, and spirituality.

Keith Russell, Sioux-Omaha Tribe, is actively involved in the Native American culture and spirituality. He is employed as a case manager by the Heart of America Indian Center in Kansas City, Missouri in the Children's Services Program. He received his BSE from Central Missouri State University. Keith is also involved in providing direct services to Native Americans with HIV/AIDS.

William Simpson, Creek, is employed at the Heart of America Indian Center as the program manager for an alcohol and drug abuse treatment program called Morning Star. William developed and continues to be involved in a prevention group for children using Indian and non-Indian activities to develop self-esteem and a sense of belonging among Native American youth. He likens this to a "one room school house where the older kids teach the younger".

Robin R. Wingo, MSW, LCSW, is the coordinator of the ParentLink Connection Center. She has worked with children, youth, and families is a variety of clinical settings (including residential treatment, therapy, and inpatient hospitalization) and in staff training for professionals working with families.

PARENTLINK COALITION

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MO Department of Social Services

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Shelter Insurance Companies

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MO Home Economics Association

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OVERVIEW

It is hoped that the rich traditions, beliefs, and practices of the Native American people will be supported, encouraged, and nurtured so that children may grow up benefiting from them. This guide is designed to assist parenting educators, community leaders, community coalitions, and organizations in selecting culturally sensitive materials. It is also hoped that professionals working with *all* families will appreciate and share what these materials have to offer.

Many things were learned while working with the Native American sub-committee. Native Americans relate differently to such cultural themes as success and failure, competition, and religion (as opposed to spirituality), than do those from the dominant Eurocentric culture. Further, the individual within each tribe must be considered when parenting education opportunities are offered because the degree to which Indians have remained committed to their traditions varies widely. To better understand this, the Continuum of Cultural Influences (Three Feathers Association, 1991) is referred to often and is included (pages 57-58). This continuum of assimilation is used to explain for whom the curricula seems appropriate, *not* to make judgements about the degree to which Native Americans have been absorbed by the dominant culture.

The sub-committee also offered some ideas and thoughts for consideration when offering parenting education to Native Americans:

- Research the tribes of the parents with whom you will be working. Beliefs and traditions differ among the 500 tribes in the United States.
- Use the tribe-specific detail gained from the research to make needed adjustments to the curriculum chosen.
- Build trusting relationships with parents by first engaging their children in fun, educational activities.
- It will take time to involve parents no matter how you proceed.
- Be prepared to address issues of mixed-tribe or mixed-race marriage and children (Indian/caucasian, Indian/African American, etc.).
- Distinguish between biology (Native American blood) and lifestyle (living the old way) when involving parents in activities. Some parents may not identify with the biological and some may not identify with the lifestyle.
- Teaching in the Native American tradition is often done by a teacher modeling the desired behavior.

- Be aware that conflicts may exist between Christian and Native American beliefs.

- Parenting skills are not traditionally "taught." They are gained through emulation. Because many Native Americans were removed from their families and placed in tribal boarding schools, traditional modeling was not available to them.

- Utilize all the senses when teaching, including imagery.

- Learning and living by the old ways may be new to some parents. They will need help in learning how to ask about the old ways.

- Helping Native Americans to learn about the old ways may require teachers to re-examine their knowledge.

Finally, the sub-committee felt the materials reviewed as a whole were deficient in the discussion of racism, spirituality, and religiosity. The curricula were also deficient in addressing living a role-oriented life in a goal-oriented society. This premise, underlying many of the sub-committee's discussions, described a life that focused on caretaking, teaching, and providing for others rather than accruing personal wealth and focusing on one's own needs.

The guide is arranged in several sections. The **Quick Reference** provides an abbreviated view of each curriculum (pages 12-13). The curricula are alphabetized by title. The easy to read grid can assist parenting educators in making initial decisions without having to read through all the narratives.

Curricula Content are grid pages that identify specific issues and topics covered in the curricula. This will narrow the search for specific content.

Narratives for Parenting Curricula will provide a more elaborate description of the curricula. Additional information including a summary, culturally specific information, and ordering details will appear in this section. *Reviewer Remarks* will also appear in this area. These remarks represent reviewer's thoughts, concerns, and suggestions for how the materials might work. Each curriculum appears in alphabetical order.

The Guide for Choosing Native American Parenting Curricula is not a listing of all curricula for this population. ParentLink is interested in learning about additional curricula. The final section of the guide is a form inviting readers to tell us about other materials.

DEFINITION OF TERMS

Each of the following categories appears in the **Quick Reference**, **Curricula Content**, and/or in the **Narratives**.

Curricula Content

These grid pages reflect specific topics or issues addressed by each curriculum. Reviewers' responses were tallied to determine if certain content exists. A majority vote is indicated by "yes" or "no". If no majority existed, the item is blank.

Media Format

This category describes the types of media used in the curriculum. A curriculum may include one or several of these pieces.

Video (V) is available in Beta or VHS format.

Audio cassette (AC) is available in standard format.

Book (B) is included only if it came highly recommended or was part of a curriculum.

Booklet (BL) is a brief printed document.

Workbook (W) is material that is expended by the participant during the course of the parenting education program.

Teacher's manual (TM) is designed to be used by a facilitator and may include material not provided to parents, (e.g. group facilitation tips, public relations and recruitment materials, etc.).

Parent handbook (PH) is used by the participant and supports the presented material. These may also be self-study.

Evaluation Criteria

The ParentLink Curricula Committee (1992) established the following **fundamental principles** as criteria. It is important that all principles be present as often as possible.

The six **PRINCIPLES** are:

Evaluation Criteria (fundamental Principles)	**Items that could be considered as part of this criteria.**
1. Congruent with existing human development theory and practice.	• appropriate parenting skills are demonstrated • material is appropriate to child's developmental level • documentation of research exists for materials • identifiable theory base exists
2. Materials do not sanction psychological or physical abuse.	• opportunities exist for child-to-parent communication • alternatives to corporal punishment are emphasized • appropriate expectations are emphasized for children • stress relievers for parents are offered and discussed
3. Encompasses diversity in family structure and function.	• a variety of family structures is depicted • materials are presented with sensitivity to all family structures • parenting styles are identified and discussed • opportunity exists for parents to explore the strengths of their family structure
4. The curriculum is appropriate for intended audience.	• material presented is meaningful to the intended audience • persons of color are portrayed in a variety of roles (leaders, narrator, facilitator, participants, observers, etc.) appropriate to the intended audience • culturally relevant themes are presented (i.e. heritage, religion, economics, etc.) • culturally relevant family issues are realistically presented (i.e. discipline, consequences, sibling relationships, etc.)
5. There is a range of socio-economic status portrayed.	• appropriate family activities are portrayed • curriculum support materials are available, priced relative to the audience's ability to pay • information is presented without condescending attitudes • stereotypes are not used
6. Technical aspects contribute to a useable curriculum.	• user-friendly • video/audio are of adequate quality • reading level is appropriate for intended audience • language is appropriate for intended audience

Scoring

Each of the EVALUATION CRITERIA were scored separately. The score for each criteria could be as low as "zero" or as high as "five". The sub-criteria listed were only for the reviewer's consideration. Each reviewer may have developed other sub-criteria and these are included in the Reviewer's Remarks. The scores recorded on the grid are the average of the individual scores by the sub-committee members.

The total score is compiled by adding the sub-totals from each of the six criteria. The maximum total is 30 points.

These scores are intended to provide the thoughtful, professional judgement of the sub-committee about the quality of each curriculum. They are not meant to provide an outright recommendation or endorsement for any specific curricula.

Target Groups

This category suggests an intended audience for the curriculum. Parents, professionals, or training may be indicated. If the reviewers believe the curriculum is applicable for multiple audiences, all that apply are indicated.

Content Category

This category answers questions regarding topics covered by the curriculum. A curriculum may fit more than one of these categories.

General **P**arenting (**GP**) are materials that any parent would find helpful. Topics may include communication, self-esteem, family growth, etc.

Ages/**S**tages (**AS**) materials relate to parenting children at different ages and in different stages of development, (e.g. two year olds or adolescence).

Special **F**ocus (**SF**) materials focus on specific issues or populations, parenting through transitions, or children with special needs, (e.g. substance abuse, divorce, children with cerebral palsy).

Program Format

This category provides information about the type of facilitation required by the curriculum. Consequently, the type of parenting education program offered may depend on who is available to facilitate.

Leader **R**equired (**LR**) suggests a professional parenting educator, family life educator, other knowledgeable professional or trained facilitator is needed to adequately present the materials. Specific skill building, emotionally laden, and/or other in-depth content may be an integral part of the program.

Group Workshop (**GW**) suggests the curriculum could be used for individual study but would be enhanced by group discussions and skilled leadership.

Self-Study (**SS**) the curriculum materials are clearly presented in a positive, supportive manner. The material is easily understood without professional facilitation.

Program Length

Length of program is indicated by the number of meetings or sessions recommended by the author, the number of pages in a book, or the running time of a audio or video tape. Individual use or facilitation style will impact the actual time required for completion of the curriculum.

Date of Publication

The publication date is listed as indicated on the curriculum.

Ordering Information/Cost

Information found in this category will help the consumer to access curricula easily and directly. The author, publisher, address, telephone number, and price. Price is accurate as of April 1994.

It is hoped that quality, as well as the cost, is considered when deciding which curricula to purchase. If a curriculum is found that meets programming needs, but exceeds budgetary limits, consider additional fund raising before settling for materials that do not meet programming needs.

Reviewer's Remarks

ParentLink believes it is important to include reviewer's remarks that do not clearly fit any of the formal categories. These remarks may reflect concerns, compliments, presentation suggestions, or comments about content areas. They are included to take advantage of group expertise and professional judgement. These remarks do not reflect a negative recommendation, or suggest an endorsement of, any specific curriculum.

Special Populations

This section is comprised of questions designed to examine specific issues addressed by curricula written for Native American populations. The information provided is *descriptive* rather than *valuative* and therefore, not scored. The questions and responses appear in the Narrative Section as they appear on the review instrument. Responses reflect group consensus. The item was left blank if no consensus was reached.

QUICK REFERENCE
for parenting curricula

QUICK REFERENCE FOR PARENTING CURRICULA

CURRICULUM CATEGORIES		Evaluation Criteria												
CONTENT CATEGORY GP - General Parenting A/S - Parenting @ Different Ages & Stages SF - Special Focus **PROGRAM FORMAT OF MATERIALS** LR - Leader Required GW - Group Workshop SS - Self-Study **TARGET GROUP** Par - Parent Pro - Professional Trg - Training **MEDIA FORMAT** V- Video B - Book TM - Teacher Manual PH - Parent Handbook AC - Audiocassette WB - Workbook BL - Booklet **SCORE** Fundamental Principals 5 pts @ max Total Points: 30 max	Media Format	Congruent With Existing Developmental Theory	Materials Don't Sanction Psychological or Physical Abuse	Encompasses Diversity in Family Structure and Function	Appropriate for Intended Audience	Range of Socio-Economic Status Portrayed	Technical Aspects	TOTAL SCORE	Target Group	Content Category	Program Format	Program Length	Cost	Date of Publication
Bitter Earth	V	4	5	4	5	5	5	29	Par Pro	SF	LR	54 min	$49	93
Caring for Your Children	BL	5	4	5	4	5	5	28	Par	GP; SF	SS	10 pages	$.75 each	92
Cherish the Children	TM; WB	5	5	4	5	5	5	29	Par Pro	GP; SF	LR; GW; SS	14 lessons	$85	88
Fetal Alcohol Syndrome & Fetal Alcohol Effects	BL	4	5	2	4	2	2	19	Par	SF	SS	24 pages	$1 each	93
Healing Family Dysfunctions	TM	2	2	0	1	1	1	7	Par Pro	GP; SF	GW; LR	158 pages	$25	93
Helping Indian Parents Discipline Their Children	BL	5	5	4	5		4	23	Par	GP; SF A/S	SS	11 pages	$1 each	93
Making the World Safe for Bobby	BL	5	5	4	5	4	4	27	Par	GP; SF	SS	19 pages	$.75	92
Our Children's Future	V; WB; TM	4	4	3	4	4	4	23	Par Pro	SF	LR; SS	9 lessons	$95	91
Our Sacred Gifts	TM; Other	5	5	4	5	5	4	28	Par	A/S; SF	LR	20 lessons	$125	93
Parent Handbook	PH	4	5	4	5	4	3	25	Par	A/S; SF	SS	12 sections	$25	92
Parenting Skills	TM	4	3	4	1	2	1	15	Par	GP	LP	227 pages	$25	92
Parenting Skills in the Native American Community	TM; PH	4	4	3	3	3	1	18	Par	GP	LR; GW	10 sessions	$50	83
Positive Indian Parenting	TM	4	4	5	5	4	4	26	Par	GP	LR	8 sessions	$35	86

CURRICULUM CATEGORIES		Evaluation Criteria												
CONTENT CATEGORY GP - General Parenting A/S - Parenting @ Different Ages & Stages SF - Special Focus **PROGRAM FORMAT OF MATERIALS** LR - Leader Required GW - Group Workshop SS - Self-Study **TARGET GROUP** Par - Parent Pro - Professional Trg - Training **MEDIA FORMAT** V- Video B - Book TM - Teacher Manual PH - Parent Handbook AC - Audiocassette WB - Workbook BL - Booklet **SCORE** Fundamental Principals 5 pts @ max Total Points: 30 max	Media Format	Congruent With Existing Developmental Theory	Materials Don't Sanction Psychological or Physical Abuse	Encompasses Diversity in Family Structure and Function	Appropriate for Intended Audience	Range of Socio-Economic Status Portrayed	Technical Aspects	TOTAL SCORE	Target Group	Content Category	Program Format	Program Length	Cost	Date of Publication
Project Tetakuya	TM	5	5	4	5	3	4	26	Par	A/S	LR	9 sessions	$60	90
Services to Indian Children at Home	TM	4	4	5	5	5	5	26	Pro	SF	LR	3 units	$20.50	84
Stepparenting	TM	2	2	3	0	2	0	9	Par	GP	LR; GW	105 pages	$25	93
Teaching the Native American	B	5	5	4	5	5	5	29	Pro	SF	SS; LR; GW	203 pages	$19	88
Walking in Your Child's Moccasins	BL	4	4	4	4	4	4	24	Par	SF	SS	10 pages	$.50	90
When Your Baby Cries	V	2	4	2	4	1	4	17	Par	SE; AG	LR	11 minutes	$15	

CURRICULA CONTENT

CURRICULA CONTENT

RATING Y - Yes N - No	FAMILY ISSUES																	
	Extended Family Roles	Parenting in Crisis	Factors Influencing Parenting Skills	Parents' Social Network	Basic Growth and Development of Children	Expectations Commensurate With the Age of Children	Expectations of Parenting Role Stated	Guidance and Discipline	Stress and Stress Management	Decision Making and Responsibility	Alcohol and Other Drug Information	Symptoms of Substance Misuse	Building Self-esteem	Dealing With Emotions of Parents	Dealing With Emotions of Children	Dealing With Success and Failure	Communication	Parental Values
Bitter Earth	Y	Y	Y	Y	N	Y	Y	Y		Y		Y	Y	Y	Y		Y	
Caring for Your Children	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	Y	Y	N	Y	Y
Cherish the Children	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	N	Y	Y	Y		Y	Y
Fetal Alcohol Syndrome & Fetal Alcohol Effects	N		Y	N	N	N	Y	Y	N	Y	Y	Y	Y	N	Y	N	Y	Y
Healing Family Dysfunctions	N	Y	N	N	N	N	N	N	N	N	Y	Y	Y	Y	Y	Y	Y	Y
Helping Indian Parents Discipline Their Children	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	Y	Y		Y	Y
Making the World Safe for Bobby	Y	Y	Y	Y	N	N	Y	N	Y	Y			N	Y	Y	Y	Y	Y
Our Children's Future	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	N	Y	Y
Our Sacred Gifts	Y	N	Y	S	Y	Y	Y	Y	Y	Y	Y		Y	Y	Y	N	Y	Y
Parent Handbook	Y	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Parenting Skills	N	Y	Y	N	Y	Y	Y	Y	Y	Y	N	N	N	N	N	Y	N	Y
Parenting Skills in the Native American Community	N	N	Y	N	Y	Y	Y	Y	N	Y	N	N	Y	Y	Y	N	Y	Y
Positive Indian Parenting	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	N	Y	Y	Y	Y	Y	Y
Project Tetakuya	Y	N	Y	Y	Y	Y	Y	Y		Y	N	N	Y	Y	Y	Y	Y	Y
Services to Indian Children at Home	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Stepparenting	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Teaching the Native American	Y				Y	Y		Y		Y			Y			Y	Y	
Walking in Your Child's Moccasins		Y	Y		Y		Y		Y	Y			Y	Y	Y	Y	Y	Y
When Your Baby Cries	Y	Y	Y	N	Y	Y	Y	N	Y	Y	N	N	N	N	N	N	N	N

RATING Y - Yes N - No	COMMUNITY ISSUES					OTHER													
	Community Resources	Support Network	Social Isolation	Family Relationship With Schools	Peer Influence	Nutrition	Health	Emergency Care	Safety	Training Logistics	Social Skill Building - Children	Sexual, Emotional, and Physical Abuse							
Bitter Earth	Y	Y		Y	Y														
Caring for Your Children	Y	Y		N	N														
Cherish the Children	Y	Y	N	Y	Y	Y	Y												
Fetal Alcohol Syndrome & Fetal Alcohol Effects	Y	Y	Y	N	Y		Y												
Healing Family Dysfunctions	N	N	Y	N	N			Y											
Helping Indian Parents Discipline Their Children	N	N	N	Y	Y														
Making the World Safe for Bobby	Y	Y	N	N	N														
Our Children's Future	Y	Y	Y	Y	N		Y												
Our Sacred Gifts	Y		N	N	N														
Parent Handbook	Y	Y		Y	Y														
Parenting Skills	N	N	N	N	N														
Parenting Skills in the Native American Community	N	N	N	N	N														
Positive Indian Parenting			N	N	S				Y										
Project Tetakuya	Y	Y	N	Y	Y														
Services to Indian Children at Home	Y	Y	Y	Y	Y					Y									
Stepparenting	Y	Y	Y	Y	Y														
Teaching the Native American	Y	Y		Y							Y	Y							
Walking in Your Child's Moccasins	Y	Y	Y	N	N							Y							
When Your Baby Cries	N	N	Y	N	N							Y							

NARRATIVES
for parenting curricula

NARRATIVES

Entries in this section with title and author first, appear in the same order as on the grid in the **Quick Reference** and **Curricula Content** section. The **program format** and **target group** are identified and clarified if necessary. **Ordering** and **cost** information are confirmed as of April 1994.

Finally, **reviewer's remarks** are included and italicized. These notes, written by the persons reviewing the curriculum, reflect concerns, compliments, and suggestions for use. They are included for your consideration in choosing curricula appropriate for parents in your community.

The **special population** descriptive notations are included as they appear in the review instrument. The tally indicates a majority view. Those with no clear majority were left blank.

BITTER EARTH: CHILD SEXUAL ABUSE IN INDIAN COUNTRY

produced by National Indian Justice Center, Inc. and U.S. Department of Justice

Bitter Earth defines child sexual abuse and the incidence among Indian children. The video also depicts the disclosure, investigation, and prosecution of child sexual abuse using real cases and people. Professionals, parents, and children in the film are realistically portrayed. Representatives from the court, service providers, and law enforcement are interviewed. Vivid retelling of stories of abuse are very impactful and may trigger memories of personal abuse.

Program Format: 54 minute video, discussion guide

Target Group: Indian and non-Indian professionals who will be working with sexual abuse issues in the Indian population.

Ordering Information:

National Indian Justice Center
The McNear Building
#7 Fourth Street, Suite 46
Petaluma, CA 94952
707-762-8113
FAX: 707-762-7681

Cost: $49.00

Reviewer's Notes:

- *The video is excellent. Some parts should be shown to professional and some to other audiences.*
- *This video should be used by a professional working with parents, not simply provided to a parent for viewing.*
- *This video did not address issues of the Indian in context to the non-Indian community (especially those non-Indians unfamiliar with traditional ways).*
- *Urges the use of traditional healing and psychotherapeutic techniques collaterally.*
- *Good video for prevention/intervention of sexual abuse.*
- *Materials are appropriate for use in any Native American community. The materials seem to depict solutions that would appeal to Native Americans who are within the Traditional/Adaptive sphere on the Continuum of Cultural Influences (Three Feathers Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Bitter Earth: Child Sexual Abuse in Indian Country

YES	NO	NA	
		X	Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
X			Does the curriculum provide **opportunities** for culturally appropriate: **modeling?** **mentoring?** **apprenticeship?** **personal sharing and expression?** **storytelling?**
		X	Does the curriculum help parents address questions from their children about **racism**?
		X	Does the curriculum help parents address questions regarding **racial identity** with their children?
		X X	Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect: for parents? for children?
		X	Does the curriculum address **social bias**?
		X	Does the curriculum discuss **activism** as a way to address **social injustice**?
		X	Does the curriculum discuss **tolerance** as one means of valuing diversity?
		X	Does the curriculum address parents' **involvement in the school**?
		X	Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
		X	Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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CARING FOR YOUR CHILDREN by the National Indian Child Welfare Association, Inc. & the National Committee for Prevention of Child Abuse

Caring for Your Children is a booklet designed to provide basic information regarding childrearing. Topics discussed include feeding children, keeping them safe, clean and healthy, providing attention and love. Promoting contact with a child's relatives and tribal culture is also encouraged. This booklet stresses that the failure to take care of children properly is physical neglect, a form of child abuse.

Program Format: 19 page booklet

Target Group: Native American parents

Ordering Information: National Indian Child Welfare Association, Inc.
3611 SW Hood St.
Suite 201
Portland, OR 97201
503-222-4044

Cost: $.75 each or $.65 for 100 or more

Reviewer's Notes: Basic material with clear examples of what is meant to "care" for children. This booklet is appropriate for use with any Native American audience. It seems to fall within the Traditional, Traditional Adaptive, Contemporary scope of the Continuum of Cultural Influences (Three Feathers Association, 1991) (see page 55).

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Caring for Your Children

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
		X	Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
	X		**mentoring?**
	X		**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
X			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
	X		for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
X			Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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CHERISH THE CHILDREN: PARENTING SKILLS FOR INDIAN MOTHERS WITH YOUNG CHILDREN text by Priscilla Buffalohead

This Curriculum focuses on integrating traditional Indian parenting with current developmental information through storytelling and exploration of Indian ways. Materials are comprehensive, combine information with activities, and use visual cues through appealing illustrations. The participant manual incorporates a balance of simply written text and illustrations. Complex topics are presented clearly. The trainer's manual provides objectives for each topic, a presentation procedure, and an evaluation component. Supplementary readings are offered for each topic. Trainer manual and participant manual are cross-referenced for easy use.

Program Format: Trainer Manual 155 pages, Participant Manual 139 pages

Target Group: Indian parents of young children, infant - toddler

Ordering Information: Minnesota Indian Women's Resource Center
2300 15th Avenue South
Minneapolis, MN 55404
612-728-2000

Cost: $50.00 per set (one trainer manual and one participant manual)

Reviewer's Notes:

- *Well done, addresses parent self-esteem. Health, nutrition, and play included in content. Very culturally sensitive and reinforcing.*
- *It includes the father more visibly in the parenting role than is typical.*
- *Appropriate from a developmental standpoint. Very good material. Could be used as a self study or in a group.*
- *Wonderful! Very complete program to teach parents and to validate traditional ways.*
- *Uses activities and assignments to increase participation. Definitely a step-by-step program lending itself to many types of application; self-contained lessons or an ongoing group. Very solution oriented and positive.*
- *This curricula comes from the Ojibwe tradition but could be used more broadly. This material reflects a strong Traditional, Traditional Adaptive orientation and could facilitate the learning for those in the Contemporary category (Three Feathers Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Cherish the Children: Parenting Skills for Indian Mothers With Young Children

YES	NO	NA	
X			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
X			**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
			Does the curriculum help parents address questions from their children about **racism**?
X			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
X			for parents?
X			for children?
X			Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
X			Does the curriculum discuss **tolerance** as one means of valuing diversity?
X			Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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FETAL ALCOHOL SYNDROME & FETAL ALCOHOL EFFECTS by the National Indian Child Welfare Association, Inc.

Fetal Alcohol Syndrome (FAS) & Fetal Alcohol Effects (FAE) contains personal accounts of parents raising their children who have FAS or FAE. It provides information on the physical, emotional, and behavioral characterizations of these diagnoses. This booklet discusses ways in which potential parents can prevent FAS/FAE. Community wide diagnoses prevention of FAS/FAE is also discussed. Finally, the booklet provides resources with additional information for people who are interested in FAS, or who are affected by it.

Program Format: 24 page booklet

Target Group: Native American parents

Program Package: 24 page booklet

Ordering Information: National Indian Child Welfare Association, Inc.
3611 SW Hood St.
Suite 201
Portland, OR 97201
503-222-4044

Cost: $1.00 each or $.90 for 100 or more

Reviewer's Notes:

- *Reading level needs to be considered in using this booklet.*
- *May be used for any Indian tribe.*
- *This material seems to fit any level of assimilation (Three Feather Association, 1991) as it is related to health issues that can befall the population regardless of cultural affiliation (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Fetal Alcohol Syndrome & Fetal Alcohol Effects

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
	X		Does the curriculum **use references, examples, or information** from this culture?
	X		Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
	X		Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
		X	**modeling?**
		X	**mentoring?**
		X	**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
	X		for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
X			Does the curriculum discuss **tolerance** as one means of valuing diversity?
X			Does the curriculum address parents' **involvement in the school**?
X			Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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HEALING FAMILY DYSFUNCTIONS by the Council Lodge Institute

This manual discusses six topics (anger, self-esteem, depression, stepparenting, communication, and chronic unemployment), which, if present or absent, could contribute to family dysfunction. Suggestions are given to help families improve their situations. Specific articles related to Native Americans are included in this manual. They address the physical and emotional health of Native American youth, including depression and suicide. Native American customs that help heal health problems are briefly presented.

Program Format: 158 page manual

Target Group: Parents of adolescents, professionals

Program Package: one 158 page manual

Ordering Information: Council Lodge Institute
P.O. Box 6334
Grand Forks, ND 58206-6334
1-800-726-1674

Cost: $20.00

Reviewer's Notes:

- *Material highlights stereotypes negatively. Primarily addresses parenting adolescents.*
- *This is the only one of three pieces received from the Council Lodge Institute that claims to incorporate traditional ways.*
- *These materials are general enough in content to appeal to any audience (Indian or non-Indian) and fall on the Assimilated end of the Continuum of Cultural Influences (Three Feathers Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Healing Family Dysfunction

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
	X		Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
	X		Does the curriculum support ties to the **larger community**?
	X		Does the curriculum depict **male/female roles** appropriately for this culture?
	X		Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
	X		**modeling?**
	X		**mentoring?**
	X		**apprenticeship?**
X			**personal sharing and expression?**
	X		**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
	X		for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
X			Does the curriculum reinforce **cultural stereotypes**?

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HELPING INDIAN PARENTS DISCIPLINE THEIR CHILDREN by Dolores Subia BigFoot Sipes and Diane J. Willis

Discipline is the sole focus of this booklet. It offers alternatives for spanking and shaking. Helpful suggestions of ways parents can avoid situations that are potentially abusive are presented. Indian traditions for teaching children appropriate limits and behaviors are found throughout the booklet. Information is presented in a question and answer format that is easy to follow. Reading level is approximately 8th grade.

Program Format: 11 page booklet

Target Group: Indian parents

Ordering Information: National Committee for the Prevention of
Child Abuse Fulfillment Center
200 State Rd.
South Deerfield, MA 01373
1-800-835-2671

Cost: $1.00 each for 1-24 copies

Reviewer's Notes:

- *Good self-evaluation tool for parents to assess if they need further parenting education.*
- *Unappealing presentation, no pictures or illustrations to break up text.*
- *This booklet is general enough for use with any tribe. On the Continuum of Cultural Influences (Three Feather Association, 1991), the material seems to fit Traditional Adaptive, Contemporary, and Contemporary Adaptive practices (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Helping Indian Parents Discipline Their Children

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
	X		Does the curriculum support ties to the **larger community**?
	X		Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
X			**apprenticeship?**
X			**personal sharing and expression?**
	X		**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
	X		for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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MAKING THE WORLD SAFE FOR BOBBY by the National Indian Child Welfare Association, Inc. & the National Committee for Prevention of Child Abuse

This booklet is designed to help American Indian parents understand how stress can influence how they raise their children. The role of stress in child abuse is emphasized. This booklet discusses contributors to stress, prevention, types of stress, and ways to manage it. It highlights the role of culture and spirituality in reducing stress. Finally, it provides suggestions on where parents can go in their local communities for help.

Program Format: 19 page booklet

Target Group: Native American parents

Ordering Information: National Indian Child Welfare Association, Inc.
3611 SW Hood St.
Suite 201
Portland, OR 97201
503-222-0444

Cost: $.75 each or $.65 for 100 or more

Reviewer's Notes:

- *The booklet suggests that stress can be prevented. This seems misleading. Stress can be managed and minimized, but not prevented or controlled altogether.*
- *Simple to read self-study material. Provides information from traditional Indian and the non-Indian perspective. Contemporary approach to teaching stress reduction, management and prevention is presented.*
- *This booklet is appropriate for any tribe. The materials seems to fall within the Traditional Adaptive, Contemporary, and Contemporary Adaptive areas of the Continuum of Cultural Influences (Three Feathers Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Making the World Safe for Bobby

YES	NO	NA	
			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
	X		**mentoring?**
	X		**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
			for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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OUR CHILDREN'S FUTURE: A CHILD SEXUAL ABUSE PREVENTION CURRICULUM FOR NATIVE AMERICAN HEAD START PROGRAMS developed by the National Indian Child Welfare Association, Inc.

This curriculum provides a lengthy overview of sexual abuse statistics, characteristics, and warning signs with comprehensive prevention information in three separate components for administrators, educators, parents, and children. The authors stress the importance of each being actively involved in the process of prevention and stresses the critical nature of parent involvement. The video presents a compelling intervention story after the disclosure of sexual abuse (including a "testimony" from the perpetrator). The video also presents three vignettes that demonstrate how prevention education can occur from parent to child in a natural way using traditional teachings.

Program Format: Video, training manual

Target Group: Indian parents and professionals, preschool/childcare personnel

Ordering Information: National Indian Child Welfare Association
3611 SW Hood St.
Suite 201
Portland, OR 97201
503-222-4044

Cost: $95.00 for manual and videotape

Reviewer's Notes:

- *The curriculum has three distinct components, one for administrators and teachers, one for parent involvement, and one for teaching children prevention behaviors and critical thinking. The video is not recommended viewing for children but could be used effectively with school personnel and parents.*
- *Excellent video and curriculum for subject. Material presented in a way that is sensitive to the reserved attitudes of Native Americans in discussing sexual abuse.*
- *Excellent information for the children. Video of excellent quality. The program is intended to instruct young children on sexual abuse and to involve the parents by educating them and eliciting their support in the education of their children. Seems very appropriate for children but there are questions about the appropriateness of the material for parents and the realistic level at which they can actively support the program.*
- *Reading level for parent handouts is very high (minimum high school graduate). Although material is presented to children, parents are encouraged to take an active role by completing and participating around "homework" pages the children bring home.*
- *Unusual for the perpetrator to be given a voice, thus humanizing this role and increasing the possibility of addressing the issues.*
- *Tape is very serious, gloom and doom music.*

- *This curriculum is appropriate for use anywhere sexual abuse arises. This curriculum seems well suited for use with Traditional and Traditional Adaptive audiences (Three Feathers Association, 1991) but those in the Contemporary category may not respond to the bureaucracy depicted (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Our Children's Future: A Child Sexual Abuse Prevention Curriculum for Native American Head Start Programs

YES	NO	NA	
			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
			mentoring?
X			**apprenticeship?**
X			**personal sharing and expression?**
			storytelling?
X			Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
			for parents?
X			for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
X			Does the curriculum discuss **tolerance** as one means of valuing diversity?
X			Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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OUR SACRED GIFTS by Phyliss White Shield Gough and Lenore Franzen

The four oversized, spiral bound training modules (listed below) chronicle the development of the Native American family from courtship through the raising of the children. The curriculum provides a description using words and line drawings of Native American traditions and what they represent. Child development information from conception through 24 months is clearly presented. Materials are designed for use by those with limited literacy. The training manual provides complimentary in-depth information for use in designing lessons, worksheets for participants, and discussion ideas. Worksheets can be completed individually, in class, or used as discussion cues.

Program Format: Four 11" x 17" spiral bound, softcover training modules (listed below)
269 page Training Manual

An Ojibwe Perspective in the Preparation of Parenthood
An Ojibwe Perspective on Embryo and Fetal Development
An Ojibwe Perspectiveon on Infant Development
An Ojibwe Perspective on Toddlerhood

Target Group: Native American parents

Ordering Information: Minnesota Indian Women's Resource Center
2300 15th Avenue South
Minneapolis, MN 55404
612-728-2000
FAX: 612-728-2039

Cost: $50.00 for four training modules and trainer's manual

Reviewer's Notes:

- *Excellent teaching tool. Should have more pictures or sketches showing the damage of alcohol and drug abuse. One visual lesson can have more effect that a lecture.*
- *Good teaching poster set, particularly for low literacy, prenatal information, sacredness of pregnancy. The Trainer's Manual is equally appealing. Written in an easy to follow format, common language, and well organized.*
- *Written specifically for Ojibwe but useable for other Native Americans. Most appropriate for parents in the Traditional/Traditional Adaptive description on the Continuum of Cultural Influences (Three Feathers Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Our Sacred Gifts

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
			apprenticeship?
X			**personal sharing and expression?**
X			**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
			for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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PARENT HANDBOOK by Cynthia Baker

This handbook is one component of a full range of services offered by the Blackfeet Family Service Center as part of the Head Start Program. The Parent Handbook outlines the Head Start philosophy, roles for staff and parents, educational components, and policies. An extensive section of parenting skills, incorporating current theoretical information and Indian child development from traditional beliefs, blends into a complimentary framework. Storytelling, extended family involvement, traditional roles translated into current roles ("warriors" with pen and the written word, "gatherers" with information) are woven together to create a parenting style rich in Native American heritage.

Program Format: 122 page, spiral bound (8 1/2" x 11") book

Target Group: Native American parents and professionals

Ordering Information:
Blackfeet Tribe Head Start Program
P.O. Box 518
Browning, MT 59417
406-338-7370
FAX: 406-338-7030

Cost: $25.00

Reviewer's Notes:

- *Although written from the Blackfeet cultural perspective, it is the belief of the review committee that the curriculum is appropriate for use by other tribes.*
- *Covers a broad spectrum as a teaching manual, classroom curriculum guide, as a workbook for parents, etc.*
- *Presents information regarding necessary adjustments for rearing children in two cultures.*
- *The information is appropriate for parenting older children, although written specifically for a preschool program. The materials seem appropriate for the Traditional or Traditional Adaptive categories on the Continuum of Cultural Influences (Three Feathers Associates, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Parent Handbook

YES	NO	NA	
X			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
X			**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
X			Does the curriculum help parents address questions from their children about **racism**?
X			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
X			for parents?
X			for children?
X			Does the curriculum address **social bias**?
			Does the curriculum discuss **activism** as a way to address **social injustice**?
X			Does the curriculum discuss **tolerance** as one means of valuing diversity?
X			Does the curriculum address parents' **involvement in the school**?
X			Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
X			Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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PARENTING SKILLS by the Council Lodge Institute

This manual is designed to teach parenting skills to Native American parents. It discusses different parenting styles, the expression of feelings in parents and children, teaching children responsibility, and self-esteem. It contains practical information on pregnancy, immunizations, child development, discipline, and activities for children. Specific attention is given to issues of importance to Native Americans, such as fetal alcohol syndrome, Native Americans and AIDS, alcohol use in the family, and child neglect.

Program Format: One 227 page manual

Target Group: Parents

Program Package: One 227 page manual

Ordering Information: Council Lodge Institute
P.O. Box 6334
Grand Forks, ND 58206-6334
1-800-726-1674

Cost: $20.00

Reviewer's Notes:

- *Material uses only negative stereotypes of HIV/AIDS for Native Americans. This material contained no information about parenting using native ways. There was no difference in this material than what might be used for any other population.*
- *Manual is not well organized.*
- *Materials are appropriate for non-Indians and for Indians that have wholly assimilated into the dominant culture (Three Feathers Associates, 1994) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Parenting Skills

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
	X		Does the curriculum **use references, examples, or information** from this culture?
	X		Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
	X		Does the curriculum support ties to the **larger community**?
	X		Does the curriculum depict **male/female roles** appropriately for this culture?
	X		Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
	X		**modeling?**
	X		**mentoring?**
	X		**apprenticeship?**
X			**personal sharing and expression?**
	X		**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
	X		for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
X			Does the curriculum reinforce **cultural stereotypes**?

PARENTING SKILLS IN THE NATIVE AMERICAN COMMUNITY
developed by the Indian Health Care Resource Center of Tulsa, Inc.

The curriculum primarily focuses on parenting infants and toddlers with brief information about school-age children and adolescents. It focuses on the basic care necessary for healthy physical, emotional, and social development for infants and toddlers. Native American traditions are introduced in the initial pages. The authors stress the importance of researching and learning the specific tribal customs for presentations to each parenting group.

Program Format: 28 page Instructor's Manual, 133 page Participant's Manual

Target Group: Native American parents

Ordering Information:
Indian Health Care Resource
Center of Tulsa, Inc.
Behavioral Health Department
915 S. Cincinnati
Tulsa, OK 74119-2000
918-582-7225

Cost: $ 35.00 for Participant's Manual, 2" Silkscreen Binder
$25.00 for Participant's Manual, Paperback
$15.00 for Instructor's Manual, 2" Silkscreen Binder

Reviewer's Notes:

- *Instructors Manual: This requires a lot of reading to the participants which may be a discouragement to participation. Difficult to follow with information set up in two unrelated columns; one part offers some meeting arrangement and suggestions for working with Native American audiences. Material appears to be written by the health care providers who work with Native American communities with limited input from parents and educators. Acronyms (i.e. IHS, CFR, CHR, JOM) are not clarified. Reference is made to numerous videos throughout that were not provided as part of the curriculum. Obviously based on some one's work but NO citations provided.*
- *Participant's Manual: Difficult to determine where each section begins and ends. Notebook dividers would be helpful.*
- *Especially liked the reinforcement of the positive. From the beginning of the Family Tree exercise to the toddler information it involved the parents. The program is realistic. Very good. Good discussion questions and issues.*
- *Material is not tribal specific. Used as is, the curricula seems to fit those parents toward the Assimilated end of the Continuum of Cultural Influences (Three Feathers Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Parenting Skills in the Native American Community

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
	X		Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
	X		Does the curriculum support ties to the **larger community**?
	X		Does the curriculum depict **male/female roles** appropriately for this culture?
	X		Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
	X		**modeling?**
			mentoring?
	X		**apprenticeship?**
X			**personal sharing and expression?**
	X		**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
			for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

POSITIVE INDIAN PARENTING: HONORING OUR CHILDREN BY HONORING OUR TRADITIONS developed by the National Indian Child Welfare Institute, Inc.

This curriculum applies traditional values and practices to modern parenting with a focus on developing positive attitudes and skills. The curriculum encompasses the family life cycle. Parents are guided by a leader through topics such as storytelling, use of the cradleboard, traditional discipline, learning from mother nature, and praise.

Program Format: 8-week program (2-3 hour session per week)

Target Group: Native American parents, professional

Program Package: 330 page Training Manual

Ordering Information: National Indian Child Welfare Institute
3611 SW Hood St.
Suite 201
Portland, OR 97201
503-222-0444

Cost: $ 35.00

Reviewer's Notes:

- *Comprehensive and descriptive regarding parenting role from birth/cradleboard throughout the family's lifetime. It supports the concept of tribal awareness and adult responsibility as role models and guides. Also shows the deeper meaning of the custom (e.g. the cradleboard teaches infants to be observant and to focus).*
- *Very good parenting skills manual. Excellent experiential design. Provides good information to help see the relationship of Indian parenting to contemporary Indians. Helps parents to better understand their traditional ties.*
- *Suitable for any tribe. Could be used as an introduction to Native American traditions for any group.*
- *This curriculum is well-suited for parents using and learning to use the traditional ways (Traditional, Traditional Adaptive, or Contemporary on the Continuum of Cultural Influences, Three Feather Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Positive Indian Parenting: Honoring Our Children by Honoring Our Traditions

YES	NO	NA	
X			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
X			**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
		X	Does the curriculum help parents address questions from their children about **racism**?
X			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
X			for parents?
X			for children?
		X	Does the curriculum address **social bias**?
		X	Does the curriculum discuss **activism** as a way to address **social injustice**?
X			Does the curriculum discuss **tolerance** as one means of valuing diversity?
		X	Does the curriculum address parents' **involvement in the school**?
		X	Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
		X	Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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PROJECT TETAKUYA compiled by Anne Floden

The Project Tetakuya notebook is a step-by-step curriculum outlining goals, facilitator responsibilities, and activities for each class. The participants are divided into small groups of parents with like-aged children for some activities. The curriculum also provides information about parenting children with special needs. Single words from the Lakota language are used and translated throughout to reinforce the message of the traditions. Native American traditions are presented straight-forwardly as well as integrated into more academic material.

Program Format: 396 page facilitator notebook (videotapes available but not reviewed)

Target Group: Native American parents, professionals unfamiliar with Native American parenting traditions

Ordering Information:
Rural America Initiatives
c/o Bruce Long Fox
919 Main Street, Suite 112
Rapid City, SD 57701
605-341-3339

Cost: $60.00 for Parent Curriculum/Facilitator Guide

Reviewer's Notes:

- *Written for the Lakota, materials can be adapted for use with other tribes.*
- *Nice drawings (both professional and children).*
- *Very good, but needs to be facilitated. Useful in a teacher - class/group situation. It is set up in an organized manner.*
- *Very good. Does need a group setting with a facilitator.*
- *Focuses on the four values of generosity, respect, wisdom, and courage.*
- *Curriculum seems appropriate for Traditional, Traditional Adaptive, and Contemporary Native Americans as described on the Continuum of Cultural Influences (Three Feather Associates, 1991) (see page 55). The curriculum could be used with those defined as Contemporary Native American as an introduction to Indian parenting traditions.*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Project Tetakuya

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
X			**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
X			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
X			for parents?
X			for children?
			Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
X			Does the curriculum discuss **tolerance** as one means of valuing diversity?
			Does the curriculum address parents' **involvement in the school**?
X			Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
			Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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SERVICES TO INDIAN CHILDREN AT HOME, MODULE IV by the National Indian Child Welfare Association, Inc.

Services to Indian Children at Home is not a *parenting* curriculum per se. This curriculum is designed to educate child welfare workers in providing in-home services to Native American families. The topics covered include the history of the importance of family, different types of in-home services, how to provide in-home services, assisting alcoholic families, and parent education. The authors articulate a firm belief in the importance of family, culture, and that supporting either, supports both.

In Module IV, Parent Education, topics include parent training groups, role-playing, leading group discussions, training guidelines, and topics to cover in parent training. A trainer's guide accompanies this manual and provides a suggested lesson plan, exercises, and reproducible forms.

Program Format: Module IV, Services to Children at Home, 60 pages and Trainer's Guide to Module IV, 58 pages. The full curriculum entitled Heritage & Helping: A Model Curriculum for Indian Child Welfare Practice includes:

Module I: Basic Skills in Indian Child Welfare
Module II: Protective Services for Indian Children
Module III: Indian Foster Family Care
Module IV: Services to Indian Children at Home
Module V: Permanent Planning for Indian Children
Training Issues and Methods in Indian Child Welfare: A Model for Trainers

Target Group: Professionals working with Native Americans

Program Package: Manual and Trainer's Guide

Ordering Information: National Indian Child Welfare Association, Inc.
3611 SW Hood St.
Suite 201
Portland, OR 97201
503-222-4044

Cost: Module IV
$8.00 for manual
$12.50 for trainer's guide

Reviewer's Notes:

- *This curriculum seems to have an accurate perception of reality based family situations (regarding alcohol-related situations).*

- *This module does not integrate the spirituality of this culture's walk in life and that seems unrealistic.*
- *Excellent for alcohol and other drug information. Lots of information is given on family problems and how to recognize alcoholism, but suggestions for coping are not provided. It mentions families should be referred for counseling. Community issues are not addressed other than to acknowledge the strengths of the Indian culture and of the extended family.*
- *Trainer's Guide is basically a notebook in which the trainer can devise their own lecture content for training. The assumption is that an experienced Indian Child Welfare Worker who has worked delivering home-based services to Indian families will be the trainer and can supply anecdotes and information from their work experience. Generally this program focuses on alcoholism as the main issue ICWAW may have to deal with. This is important, however, other issues are equally as valid, such as physical abuse, sexual abuse and domestic violence. Excellent material to train ICWA workers to do home-based services. It addresses very elementary issues and offers good basic counselor training. Also offers assessment criteria for alcoholism and resulting family problems.*
- *The material seems appropriate for any professional working with Native Americans from any tribe.*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Services to Indian Children at Home, Module IV

YES	NO	NA	
			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
X			**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
			Does the curriculum help parents address questions from their children about **racism**?
			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
			for parents?
			for children?
X			Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

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STEPPARENTING by the Council Lodge Institute

The curriculum provides an in-depth look at stepfamilies by defining and comparing other family types. How the organization of stepfamilies occurs, and how children can live within one or more households is also discussed. The content of the curriculum was drawn from Learning to Step Together by Cecile Currier and How to Win as a Stepfamily by Emily and John Visher. No information regarding the Native American concept or traditions of the extended family is incorporated.

Program Format: Teacher's Manual, 105 pages

Target Group: Parents

Ordering Information: Council Lodge Institute
P.O. Box 6334
Grand Forks, ND 58206-6334
1-800-726-1674
FAX (701) 772-5393

Cost: $20.00

Reviewer's Notes:

- *This curriculum is designed by and for middle- to upper-class white people.*
- *The curriculum seems to fit within the Assimilated range of the Continuum of Cultural Influences (Three Feather Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Stepparenting

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
	X		Does the curriculum **use references, examples, or information** from this culture?
	X		Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
	X		Does the curriculum support ties to the **larger community**?
	X		Does the curriculum depict **male/female roles** appropriately for this culture?
	X		Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
	X		**modeling?**
	X		**mentoring?**
	X		**apprenticeship?**
	X		**personal sharing and expression?**
	X		**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
	X		for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
	X		Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
X			Does the curriculum reinforce **cultural stereotypes**?

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TEACHING THE NATIVE AMERICAN, 2nd EDITION by Hap Guilliland

Teaching the Native American is not a parenting curriculum per se. This book focuses on providing a culturally-relevant education to children K-12. Important information can be gleaned for use in self-education, for professionals, and for training. Guilliland focuses attention on self-image and learning styles as basic elements to be aware of when working with audiences who are Native American. "Troubleshooting" tips are provided for those who underachieve. Individual authors bring special expertise and insight to specific chapters. Additional reading and resource material suggestions are offered.

Program Format: Book, 203 pages

Target Group: Well-suited for non-Indian educators working with Indians, parenting educators, classroom teachers, etc.

Program Package: Book

Ordering Information: Kendall/Hunt Publishing Company
PO Box 1840
Dubuque, IA 52004-1840
319-589-1000

Cost: $18.95

Reviewer's Notes:

- *Shows how overall beliefs can help parents during times of crisis. Emphasized positive aspects of cultural ways. This was a good manual for teachers.*
- *Easily read and applied to classroom situations.*
- *Shows today's Native American and addresses the Native American issues.*
- *Very positive. Addresses communication and the lack as well. Realistic as to parental values. Many examples of community resources. Gives great example of the extended family. Excellent handbook for teachers of Native American children. Enjoyed the quotable quotes at the beginning of the chapters, the summary and the reference for further reading at the end of each chapter.*
- *Author Hap Gilliland has done an outstanding job. He has shown in this handbook that there is no right or wrong culture, all are equally important - be it the dominant culture or the minority culture. Good solid solutions to problems given throughout. Development of decision making, responsibility, and self-esteem in both student and parents possible.*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Teaching the Native American

YES	NO	NA	
X			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
X			**modeling?**
X			**mentoring?**
X			**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
X			Does the curriculum help parents address questions from their children about **racism**?
X			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
X			for parents?
X			for children?
X			Does the curriculum address **social bias**?
			Does the curriculum discuss **activism** as a way to address **social injustice**?
X			Does the curriculum discuss **tolerance** as one means of valuing diversity?
X			Does the curriculum address parents' **involvement in the school**?
X			Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
X			Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
			Does the curriculum reinforce **cultural stereotypes**?

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WALKING in YOUR CHILD'S MOCCASINS developed by the National Indian Child Welfare Association, Inc.

This booklet provides brief descriptions of the traditional beliefs about children. The difficulties of adjusting to the modern world are discussed in relation to the occurrence of child abuse. Descriptions and definitions of physical, sexual and emotional child abuse are provided. Physical and behavioral indicators are provided for the identification of abused children. A check list is provided for parents to determine the need for parenting support. Photographs used to illustrate the narrative.

Program Format: 10 page booklet

Target Group: Native American parents

Ordering Information: National Indian Child Welfare Association, Inc.
3611 SW Hood St.
Suite 201
Portland, OR 97201
503222-4044

Cost: $.50 each or $.40 each for 100 or more

Reviewer's Notes:

- *Pictures in the booklet portray beautiful healthy-looking children. No signs of physical abuse or neglect. More graphic pictures may shock parents into breaking the chain of abuse. Maybe a combination of the two, healthy well-adjusted children and abused children.*
- *These pictures help to focus on the idea that some children are abused but continue to appear healthy and well-adjusted. These photographs may be depicting "hidden abuse".*
- *Perhaps they force us to be more reflective when we consider which children are (or are not) abused.*
- *This booklet seems appropriate for any tribe. The information is consistent with the Traditional Adaptive and Contemporary categories on the Continuum of Cultural Influences (Three Feather Association, 1991) (see page 55).*

BEST COPY AVAILABLE

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: Walking in Your Child's Moccasins

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
X			Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
X			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
X			Does the curriculum support ties to the **larger community**?
X			Does the curriculum depict **male/female roles** appropriately for this culture?
X			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
X			Does the curriculum provide **opportunities** for culturally appropriate: **modeling?** **mentoring?** **apprenticeship?** **personal sharing and expression?** **storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect: for parents? for children?
		X	Does the curriculum address **social bias**?
		X	Does the curriculum discuss **activism** as a way to address **social injustice**?
		X	Does the curriculum discuss **tolerance** as one means of valuing diversity?
			Does the curriculum address parents' **involvement in the school**?
		X	Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
		X	Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
		X	Does the curriculum reinforce **cultural stereotypes**?

WHEN YOUR BABY CRIES by the Oklahoma Emergency Medical Services for Children Project

This video dramatically depicts how day-to-day frustrations can build to an incidence of child abuse. Intervention occurs by the family matriarch who uses the opportunity to teach about caring for a baby. Important issues including assessment of a child's needs, physical harm, and family support are explored. Animation is used to demonstrate the danger of shaking a baby.

Program Format: 10 minute video

Target Group: Professionals working with Native American parents, Native American parents

Ordering Information:
Oklahoma EMS-C Project
University of Oklahoma
Health Sciences Ctr.
P.O. Box 26901
CHO Room 1B167
Oklahoma City, OK 73190
405-271-3307

Cost: $15

Reviewer's Notes:

- *The video did not accurately depict the emotions that would be shown in such situations of not getting a job, being confronted in front of wife, imminent child abuse, the grandmothers intervention.*
- *Good to hear native language and that it was spoken to children but overall the tape was patronizing.*
- *The setting of this video did not accurately depict the poverty that many Indians live in. A male would make a better narrator. The tape did not go far enough in addressing the feelings of the father and did not go far enough in discussing alternatives. Cultural bias were clearly present.*
- *Glad to see that it was made but would have liked it to more accurately display the emotions of the situation and the reality of how a young Indian couple would exist (poverty).*
- *No support materials are provided (discussion guide, etc.) which necessitates the use of a facilitator.*
- *This video is not written specific to any tribe. The descriptors for the Continuum of Cultural Influences suggests this video would be appropriate for Traditional Adaptive and Contemporary Native Americans (Three Feathers Association, 1991) (see page 55).*

Special Populations Review Instrument

The following statements are meant to provide *descriptive*, rather than *evaluative*, information.

Title: When Your Baby Cries

YES	NO	NA	
	X		Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
	X		Does the curriculum **use references, examples, or information** from this culture?
X			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
	X		Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
	X		Does the curriculum support ties to the **larger community**?
	X		Does the curriculum depict **male/female roles** appropriately for this culture?
	X		Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate:
	X		**modeling?**
	X		**mentoring?**
	X		**apprenticeship?**
X			**personal sharing and expression?**
X			**storytelling?**
	X		Does the curriculum help parents address questions from their children about **racism**?
	X		Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect:
	X		for parents?
	X		for children?
	X		Does the curriculum address **social bias**?
	X		Does the curriculum discuss **activism** as a way to address **social injustice**?
			Does the curriculum discuss **tolerance** as one means of valuing diversity?
	X		Does the curriculum address parents' **involvement in the school**?
	X		Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
	X		Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
	X		Does the curriculum reinforce **cultural stereotypes**?

APPENDIX

CONTINUUM OF CULTURAL INFLUENCES

Traditional
Traditional Adaptive
Contemporary
Contemporary Adaptive
Assimilated

The lifestyles depicted within the continuum, are dependent upon the influence and power of socialization of opposing cultures. Socialization influences the degree of acculturation from one end of the continuum to the other. Some sociologists and anthropologists postulate, that, in time, all Indians will be assimilated because of the domination of the non-Indian Society.

Others postulate that the less isolated tribes, typically non-reservation tribes are, and will continue to be, assimilated more rapidly that the larger, isolated groups. The assumption is that the smaller, less isolated tribes are more dependent on non-Indian society because of frequent contact with non-Indian institutions, and because tribal traditions, languages and traditional leaders are disappearing.

Others are more positive and speculate that total acculturation will not happen. As tribal populations grow, tribal social and economic institutions also are increasing. As a result, tribal governments are becoming considerably more powerful and are taking decisive steps to build economic foundations, and to control the use and sale of natural resources. These steps are drawing tribal members back into the tribal communities. One of the most outstanding trends which will forestall complete assimilation is the revitalization of the teaching of tribal languages, traditions, customs and rituals which are key factors for tribal survival. This trend, couched in modern times, may cause multicultural conflicts for Indian youth, but will help them maintain their positive uniqueness in non-understanding and generally discriminatory pluralistic environment.

Traditional Indian people are those who have maintained tribal languages, dances, rituals, and tribal customs, and are not likely to be influenced by non-Indian forces. Individuals meeting this classification often demonstrate personal control of emotions and aggression, self-acceptance and acceptance of others, demonstrate a quiet autonomy, strict adherence to tribal customs and do not interfere in the day-to-day life of tribal members outside of their family.

Traditional Adaptive individuals demonstrate strong affiliation with their tribal group, speak and/or understand their tribal language, participate in tribal rituals, and practice select tribal customs and traditions. Their personal attributes are similar to the Traditionalist, with strong family and group identity. They maintain traditional ways, although Traditional Adaptive individuals will have adopted coping skills which allow them to function within the non-Indian world and the Indian world simultaneously.

Contemporary Indian people can be characterized as not having a firm identity with either the Indian or the non-Indian world. They generally do not speak their tribal language but may know a few words. The Contemporary individual may demonstrate personal Indian-ness; characteristics which are common to most Indian people. They will not carry traditional, tribal specific attributes. Indian identity may be stronger than non-white identity and a desire to learn traditional ways may be demonstrated. They may participate in Indian social, political, and athletic organizations which are used to further establish their identity. Contemporary individuals tend to develop stronger tribal orientations as they grow older.

Contemporary Adaptive group can be described as having adapted quite successfully into non-Indian culture and will not carry an identity as an Indian, though may be recognized by the non-Indian community as Indian. They typically have parents and relatives who most frequently fall within the Contemporary Group, and less often in the Traditional Adaptive group. They typically marry non-Indians, practice Christianity, and develop and maintain social contact within the non-Indian community. Extended family relationships are maintained infrequently, if at all, and the nuclear family unit is seen as the appropriate family structure. Individuals in this group will claim to be Indian when benefits can be derived and ignore their Indian-ness where non-Indian status is rewarded.

Assimilated individuals can be found throughout the mainstream of society, and thus can be described as acculturated into the non-Indian world. They may or may not have the physical characteristics that identify them as Indian, and they normally do not live within or associate with Indian communities. Personal values and beliefs are developed from a non-Indian perspective.

As with all cultures, adaptations are constantly in motion and are brought about by contingencies within the environment. Throughout time, tribes have made adjustments in their lifestyles, values, and beliefs. Major cultural changes have taken place with the American Indian tribes since the first contact with non-Indians. The pace of change has been slower for the more isolated tribes, and quite rapidly for tribes who have had more exposure to mechanized civilization.

Each Indian culture (there are over 500 within the United States) is a separate and distinct society. Each tribe has developed, adapted and maintained itself throughout time. Each tribe's customs, beliefs, institutions and values are uniquely defined and are transmitted in order to regulate the participants of the society. Each individual Indian society defines appropriate social functioning such as family types, child rearing practices, social roles for female and male children, youth and adults, and provides guidance for defining reality, a perception of the world and the supernatural.

Three Feathers Association. (1991). Creating positive youth movements in Indian county. Used with permission from Three Feather Association.

RECOMMENDATION FORM

RECOMMENDATION FORM

The Parentlink Curriculum Review Committee will continue to meet to assess parenting materials. We would like you to recommend materials with which you are acquainted. Please share with us names and sources for materials directed at parents or persons supporting parents. To facilitate obtaining materials for review, please provide the following information.

Program Name _____

Program Model (Workshop, videotape, book, etc.) _____

Publisher/Source for Obtaining Materials:

Name _____

Street _____

City _____ State _____ Zip Code_____

Telephone Number _____

Approximate date of publication _____

Approximate cost _____

Parenting topics covered in this program: _____

_____

_____

_____

Why do you recommend this program for our review? _____

_____

_____

_____

Thank you very much for your concern and attention. Please forward this form to Robin R. Wingo, Connection Center Coordinator, ParentLink, 212 Whitten Hall - UMC, Columbia, MO 65211.

REVIEW INSTRUMENT

PARENTING CURRICULA EVALUATION

DATE: _____ Reviewer: _____

CURRICULUM DESCRIPTION:

Title: _____ Publishing Date: _____

Media (check all that apply):

___ Video ___ Book ___ Workbook ___ Booklet

___ Teacher's Manual ___ Parent Handbook ___ Audio Cassette

Length of Program: _____ Cost of Program: _____

CONTENT AREAS: Indicate if the issue is addressed directly in the contents of the curriculum.

YES	NO	
		FAMILY ISSUES
		Extended family roles
		Parenting in crisis
		Factors influencing parenting skills
		Parents' social network
		Basic growth and development of child(ren)
		Expectations commensurate with the age of child(ren)
		Expectations of parenting role stated
		Guidance and discipline
		Stress and stress management
		Decision-making and responsibility
		Alcohol and other drug information
		Symptoms of substance misuse
		Building self-esteem

YES	NO	
		Dealing with emotions of parents of children
		Dealing with success and failure
		Communication
		Parental values
		OTHER:
		COMMUNITY ISSUES Community resources
		Support network
		Social isolation
		Family relationship with schools
		Peer Influence
		OTHER:

EVALUATION CRITERIA:

Scoring: Five points may be awarded for each criteria (1-6). The score for each can be as low as "zero" or as high as "five". The total maximum for this area is 30 points. Write your score for each criteria in the blank provided. The lettered sub-criteria are only for your consideration. There may be other sub-criteria you wish to consider. To provide additional information, circle the letter under the criteria that you believe the curriculum demonstrates, or write in your thoughts.

___1. Congruent with existing human development theory and practice
- a. appropriate parenting skills are demonstrated
- b. material is appropriate to child's developmental level
- c. documentation of research exists for materials
- d. identifiable theory base exists
- e. Other

___2. Materials do not sanction psychological or physical abuse
- a. opportunities exist for child to parent communication
- b. alternatives to corporal punishment are emphasized
- c. appropriate expectations are emphasized for children
- d. stress relievers for parents are offered and discussed
- e. Other

___3. Encompasses diversity in family structure and function
   a. a variety of family structures are depicted
   b. materials are presented with sensitivity to all family structures
   c. parenting styles are identified and discussed
   d. opportunity exists for parents to explore the strength of their family structure
   e. Other

___4. The curriculum is appropriate for intended audience
   a. material presented is meaningful to the intended audiences
   b. persons of color are portrayed in a variety of roles (leaders, narrator, facilitator, participants, observers, etc.), appropriate to the intended audience
   c. culturally relevant themes are presented (i.e. heritage, religion, economics, etc.)
   d. culturally relevant family issues are realistically presented (i.e. discipline, consequences, sibling relationships, etc.)
   e. Other

___5. There are a range of socioeconomic statuses portrayed
   a. appropriate family activities are portrayed
   b. curriculum support materials are available, priced relative to the audience ability to pay
   c. information is presented without condescending attitudes
   d. stereotypes are not used
   e. Other

___6. Technical aspects
   a. user friendly
   b. video/audio are of adequate quality
   c. reading level is appropriate for intended audience
   d. language is appropriate for intended audience
   e. Other
   f. publication date

_____ points (30 points possible)

LOGISTICS:

Content Category: circle the category that best describe the curriculum.

General Parenting (materials that any parent would find helpful, topics could include communication, self-esteem, family growth, etc.)

Ages/Stages (materials that relate to a specific age or developmental stage, i.e. two year olds, or adolescence)

Special Focus (materials are focused on specific issues or populations, parenting through transitions, or children with special needs, e.g. substance abuse, divorce, children with cerebral palsy)

Target Group: circle the audience for whom you believe this curricula is appropriate

Parent Professional Training

Program Format: circle the format(s) that are suggested for or by this curriculum. (A curriculum may fit more than one category.)

Leader Presented — a professional parenting educator, family life educator, or other knowledgeable professional is needed to adequately present the materials, specific skill building and/or in-depth information may be an integral part of the program

Group Workshop — materials could be for individual study but would be enhanced by group discussions and skilled leadership

Self-Study — materials are clearly presented in a positive supportive manner for individual study

YES	NO	
		Is facilitator training offered by author or publisher?
		Is facilitator training required by the author or publisher?
		Is there a participant evaluation?
		Is there a pre/post test or other program evaluation included?
		Has the material been evaluated through a research process?

ORDERING INFORMATION:

Author(s):

Publisher:

Address:

Telephone:

Price:

Reviewer's Remarks:

Special Populations
Review Instrument

The following statements are to be considered as you review materials from the African American, Hispanic/Latino, or Native American committees. These will not be scored. They are meant to be used to provide *descriptive*, rather than *evaluative*, information. Please place a check in the appropriate column. Any additional notes you would like to make are also appreciated.

YES	NO	NA	
			Does the curriculum discuss **bi-cultural issues**? (issues of both the ethnic/racial culture and the dominant culture)
			Does the curriculum **use references, examples, or information** from this culture?
			Does the curriculum include and support **extended family** members in their interactions within the family appropriately for this culture?
			Does the curriculum recognize and include the **faith community** or church appropriately for this culture?
			Does the curriculum support ties to the **larger community**?
			Does the curriculum depict **male/female roles** appropriately for this culture?
			Does the curriculum **present material in a manner that is appreciable** by the intended audience?
			Does the curriculum provide **opportunities** for culturally appropriate: **questions and answers?** **modeling?** **mentoring?** **apprenticeship?** **personal sharing and expression?** **storytelling?**
			Does the curriculum help parents address questions from their children about **racism**?

YES	NO	NA	
			Does the curriculum help parents address questions regarding **racial identity** with their children?
			Does the curriculum suggest ways of **managing racism** that maintains dignity and self-respect: for parents? for children?
			Does the curriculum address **social bias**?
			Does the curriculum discuss **activism** as a way to address **social injustice**?
			Does the curriculum discuss **tolerance** as one means of valuing diversity?
			Does the curriculum address parents' **involvement in the school**?
			Does the curriculum discuss how to address **deficiencies in the educational setting of their child(ren)** regarding culturally diverse literature, history, etc.?
			Does the curriculum address issues of **intra- color, tribe, or faith prejudice**?
			Does the curriculum reinforce **cultural stereotypes**?

REVIEWER'S REMARKS:

Material drawn from:

Earnst, L. (1992). African American Families: Celebrating diversity. (Available from Family Information Services, Minneapolis, MN).

Earnst, L. (1992). Celebrating the Hispanic Culture: Celebrating Diversity. (Available from Family Information Services, Minneapolis, MN).

Earnst, L. (1992). The Native American Culture: Celebrating Diversity. (Available from Family Information Services, Minneapolis, MN).

Orlandi, M. (Ed.). (1992). Cultural Competence for evaluators: A Guide for alcohol and other drug abuse prevention practitioners working with ethnic/racial communities. Rockville: DHHS Publication No. (ADM)92-1884.

Simon, R. (Ed.). (1993). The Black middle class: Challenging the limits of the american dream [Special issue]. The Family Therapy Networker. 17,(4).

Derman-Sparks, L. & the A.B.C. Task Force. (1989). Anti-bias curriculum: tools for empowering young children. (pp. 1430145). Washington, D.C.: National Association for the Education of Young Children.

These materials have been adapted from the Missouri Parenting as Prevention Curricula Committee. (1990-92). ParentLink Program Evaluation. Available from ParentLink, University of Missouri, Columbia, MO.

Revised by Robin R. Wingo, MSW, LCSW, and Susan Holladay, MSW (October 1993).

We are grateful to the following people for their thoughtful critique of this instrument: Dr. Mable Grimes, Dr. Karen Debord, Dr. Carol Mertensmeyer.

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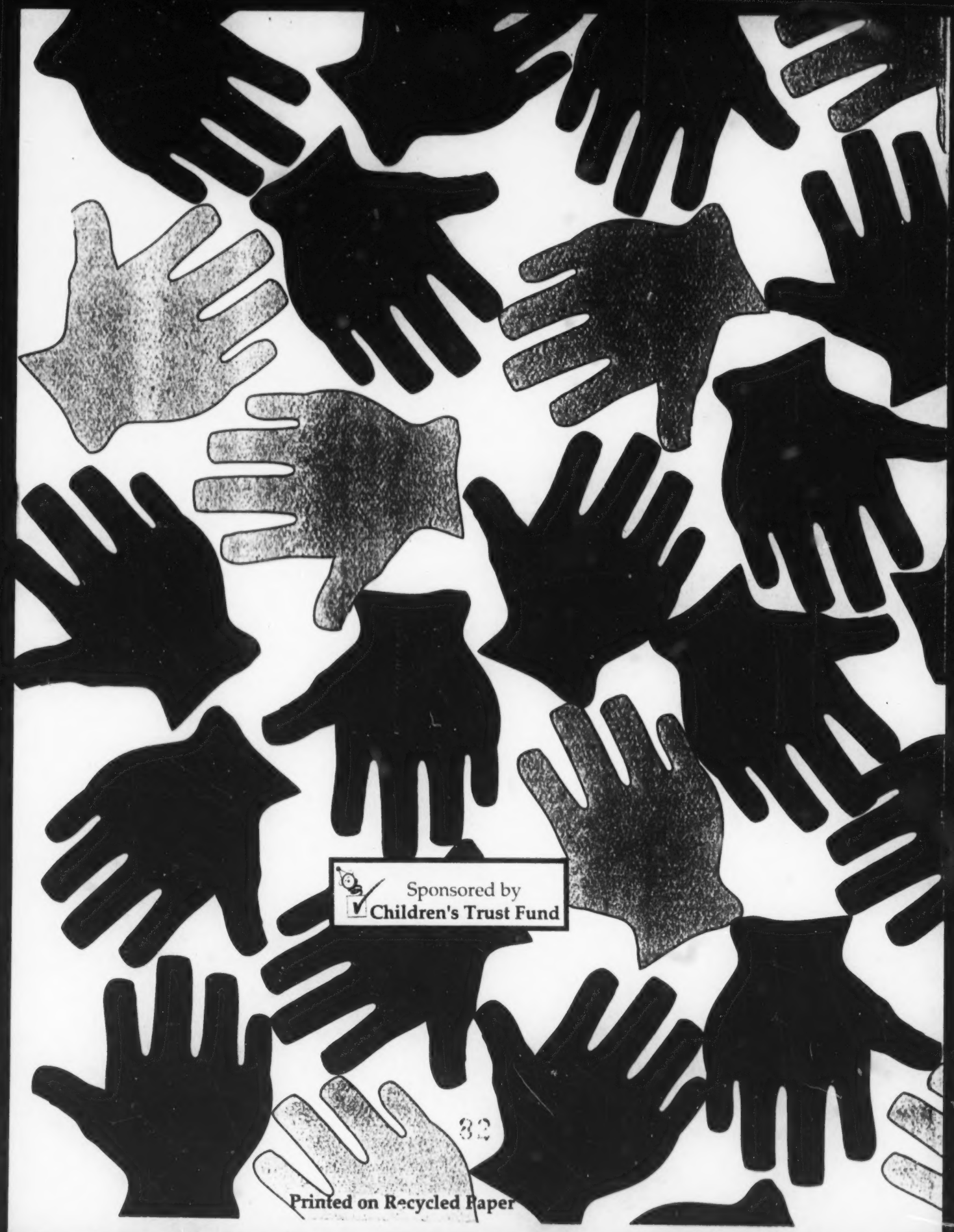

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